

THE LIFE OF THE SPIRIT

Vol. X

MARCH 1956

No. 117

CONTENTS

DEVOTIONS AND LITURGY	The Editor	376
CHILDREN AT MASS	Rosemary Haughton	379
BISHOP CHALLONER'S PRAYER-BOOK	Donald Attwater	384
ON THE WORD OF GOD	Michael Richards	390
CHRISTIAN YOGA (II)	P.-R. Régamey	398
ON CHARITY IN JUDGMENT	St Cyprian	406
REVIEWS: Ronald Torbet, Jerome Smith, Laurence Bright, Eric Colledge, Cornelius Ernst, Murdoch Scott, R. Velarde, Seymour Spencer		407
NOTICES		420
EXTRACTS		421

Contributors are encouraged to submit original MSS. or translations from the Fathers. *Literary Communications* to be addressed to The Editor, The Life of the Spirit, Spode House, Rugeley, Staffs. (Telephone: Armitage 331.) The Editor cannot be responsible for the loss of MSS. submitted, and no MS. will be returned unless accompanied by a stamped addressed envelope. *Subscriptions, Orders* and *Communications* regarding *advertisements* should be addressed to the Manager, Blackfriars Publications, 34 Bloomsbury Street, London, W.C.1 (Museum 5728). Annual Subscription 17s. 6d. post free (U.S.A. \$2.50). *Binding*: Orders and Enquiries for binding volumes of the review may be sent to the Kemp Hall Bindery, 33 St Aldate's, Oxford.

DEVOTIONS AND LITURGY

THE EDITOR

IN the last issue of *THE LIFE* we had occasion to point to the importance of the changes in the Holy Week liturgy in the Holy See has in these changes insisted on the liturgy becoming once more the primary method of prayer for every member of the Mystical Body. By now the liturgy has ceased to be the preserve of the aesthetes and cranks who decried all popular devotions in such a way as to antagonize the people whose principal source of communal prayer was the non-liturgical service 'devotions'. The trouble with the specialists was that they sank into a morass of historical facts and conjectures. They were intent on looking backwards that they missed the path of prayer altogether and disappeared into this historical bog. The services they enjoyed were not liturgy, for liturgy is the public work of worshipping God, a public work that is alive today, drawing its vitality from the spiritual life of the people who take part in it. The worship practised by the specialists was drawn from the dead pages of manuscripts and books. They enjoyed the life of the Church in the early centuries, but ignored the life of the Church today.

It would seem, too, that they were not sufficiently historical for they forgot that the liturgy of those days was drawn to a large extent from the popular devotions of the time. The liturgy is living prayer, and for that very reason it has gathered to itself innumerable accretions from the centuries through which it has lived. Many of these have become outdated and no longer represent the feelings or desires of the ordinary member of the Church. It is precisely in this that the value of the liturgical reforms now streaming out from Rome lies. The accretions which were once so popular have become a barrier to the people's devotional approach to the liturgy. But the reform does not consist in stripping the liturgy of every addition since the first century, but in assessing first of all the primary significance of every ceremony and then the significant and compelling elements that are in tune with the devotions of today.

As an example of what we mean we quote here an historical

on the Palm Sunday Liturgy given by Père J. Christiaens, S.J., his comments on the Holy Week Reforms in *Revue des Communautés Religieuses* (Jan.-Feb. 1956):

The procession on this day made its first appearance in Jerusalem before the fourth century. It left the heights of the Mount of Olives for the Holy Sepulchre. The custom spread rapidly throughout the Christian world. About the ninth century Theodulph of Orleans composed the *Gloria Laus*. At this point the faithful waited at one of the gates of the city for the clergy who had assembled in a chapel outside the city walls, called symbolically Bethany. When the two groups met they sang the dialogue which we still have and proceeded solemnly to the church for Mass the gospel of which was the text of the entry into Jerusalem from Matthew or Mark. In that there was certainly 'a public witness of love and homage to Christ the King'.

On the other hand, a gallican rite for a blessing of the Palms was introduced into the Liturgy, and by the twelfth century we find all the prayers which are now in our missals, but in those days they could choose between them. But the procession lapsed.

In most of this story we can detect the element of popular devotion. In those days they were not chary of inventing chants and ceremonies to enhance the appeal of the ceremony and bring out its essential features. There was also a choice which presumably was intended to be guided by the general piety of priest and people. The reformed liturgy for Palm Sunday simplifies the rite we know it in consideration of the 'temper' of the modern faithful, but always with an eye to the central meaning of the ceremony.

Another historical mistake which often trapped the over-historical liturgical enthusiast was that of disregarding all the public prayers of the centuries that passed between that of the Reformation and our own. The period was regarded as wholly given over to 'devotions' without any understanding of the liturgical. The two articles in the present issue of *THE LIFE* on Challoner and Bossuet are evidence of the falsity of this judgment. The liturgy is the living prayer of the Church and in that it is based on the life of the Word of God, the living revelation which dwells in the heart of the Church rather than in the printed pages of any Bible. Men

like Challoner and Bossuet realised that the Scriptures, the living revelation of the Word of God, must provide the groundwork for any prayer; from readings from the Scriptures spring both the public worship of the liturgy and the private prayer of the individual. True devotion is given life by revelation; and readings always play a major part in any liturgical service. It is the aim of the modern reforms to make these readings more intelligible to the people and to link them more closely with the actions that are taking place round the altar. Challoner in particular saw clearly the relation between Scripture (*lectio divina*) and the prayer of the Mass, the centre of liturgical prayer, as well as the Office of Even-Song with its Psalms. Many nineteenth-century English Catholics did not recognize sufficiently the value of Challoner's work, but it may be said that he was more liturgical than the liturgical specialists of the beginning of this century. At the same time he was more directly in touch with the popular devotions of the faithful remnant of Catholics of his day.

One of the most profitable methods of re-uniting the liturgy with the devotions of the people is that of the services called unwholesomely 'para-liturgical', which might suggest some insidious disease. But these services, now being composed more and more frequently by those interested in the reintroduction of the liturgy into the spiritual life of the people, are in fact simply 'devotions' drawn from the Scriptures and liturgically inspired prayers and actions.

An excellent example of these services is to be found in *Paroisse et Liturgie* No. 14 from the Abbey of St André. Père L. Heusch has here prepared services for the first part of Holy Week, affording the people a fuller understanding of and sharing in the Easter Liturgy. They form part of what might be called Liturgical Mission for Holy Week. For example on the Monday night the faithful assemble for a service on Light. They begin by singing a popular hymn about Divine Light. Appropriate readings are taken from Genesis and Exodus about Light and from Job and Isaias about darkness; and the 'Commentator' (an important official in these services) explains their meaning and how they are preparing for the feast of Light at Easter. The Church is in darkness; but soon the sanctuary lamp is lit to remind the faithful of the presence of our Lord the source of all grace. Their various other candles are lit to the accompaniment of appropriate chan-

little girl dressed in white comes from the baptistry with a candle which she lights from the sanctuary lamp. And so it continues until they begin to consider the darkness around them. Those who never pray—the candles before the statue of our Lady are put out; those who will not have their children baptised—the little girl's candle goes out. And so gradually the Church is filled with darkness again. On the Tuesday there is a Service of Water. Such services in detail may not be appropriate to an English congregation. But they provide a novel example of what can be done to encourage the devotion of the people in their assistance to the worship of the whole Church. They may remind us also that something of this nature must be done if the rulings of the Holy See are to be followed in that the people must be suitably prepared by instructions and services for a full and living share in the liturgy of the great week of the year. It is now the bidden responsibility of every member of the Mystical Body to see to it that the gulf between liturgy and popular devotions is bridged and that the two re-unite to foster a true, communal Christian life and spiritual life in the Church.



CHILDREN AT MASS

ROSEMARY HAUGHTON

ONCE had the good fortune to attend a small chapel for Mass where children were no problem. There were always lots of them, from babies upwards, and they loved to go because they were not restrained, scolded, or made to feel out of place. Toddlers staggered up and down the short aisle, babies climbed on the chairs and cooed, older children watched attentively, moving forward to see more easily what was happening. If a child came too near the priest he was gently moved out the way by a parent or the server, but they often sat on the altar steps, and no one bothered them. The result of all this was that they seldom gave trouble, and if a baby did cry its mother took it outside for a minute without being made to feel that she was a criminal for having brought it at all. Parents could come to Mass together, and the children learnt to love the House of God because they were made to feel at home there.

The usual situation is rather different. If there are two Masses on a Sunday, parents take turns and the children never go to church until they are old enough to 'behave'; if there is only one Mass, one parent must either miss Mass altogether, or endure the hostile glares of people who consider that a baby's chatter and a young child's outspoken questions are an insult to the dignity of the occasion and to themselves. The unfortunate mother of several children who values the Holy Sacrifice enough to bring them with her rather than stay away has little peace, for she must be for ever exhorting Johnny to stop wriggling and Mary to stop talking and at the same time dangle a rosary to keep the boys amused and quiet, for if any of them makes a noise she will only have to endure impatient signs and whispered scoldings during Mass, but too often the censure of the parish priest afterwards. The mother will surely earn for herself a very brilliant crown in heaven—what of the children? Made to feel guilty, frowned on, humiliated and usually unable to see what is happening, it is not surprising that they associate Mass with acute mental and physical discomfort, and long to leave all that behind when they grow up.

Our Lord did not say, 'let the quiet, well-behaved, docile children come to me, but forbid the noisy, dirty, impertinent ones, and the babies'. He knew all about children, but he said, 'Let them come to me'. All of them. They came, and they still come when they are allowed to.

One day, perhaps, children, with their parents, will be able to play their full part in the Liturgy, and boredom will be banished because there will be so many interesting things to do, watch and think about. Meanwhile we are, most of us, faced with the problem of communicating to the children an understanding and love of the Mass, when all they see are the backs of the people in front and an occasional glimpse of a figure in strange garments making tiny, meaningless movements and muttering something unintelligible and usually quite inaudible.

This is a grim picture, and matters will often be better than this, but I have purposely chosen the most difficult circumstances in that I can show what can be done even with these. It is a frustrating and dispiriting struggle, but it must be undertaken for the sake of the children. Much can be done, both directly and indirectly.

In church, by far the best place for a child is the front row, and if these are all taken, at least as near the front as possible. From

ere they can see what is going on, look at the candles, the powers, the servers and so on. It takes some courage to march the length of the church with a small child, but it is well worth the effort. People often go to the back because they think the children will be less noticeable there (so cowed are they by the Pharisees), but in fact boredom will make them far more restless than they would be in front. The exception to this is a small baby who is too young to be beguiled by lights and movement; in this case it is best to sit near the door so that one can get outside if necessary with the minimum of disturbance. When there are older children as well the problem is more complicated, and it may be worthwhile to risk possible yells for the sake of the older ones, but a good feed just beforehand will usually ensure a peaceful half-hour. In country churches it is usually possible to leave the baby in its pram outside, or in a neighbour's garden. The most difficult age is from nine months to two years, when the child is old enough to be very active but too young to understand or concentrate for more than a few minutes at a time. He will usually be perfectly good if he is allowed to roam, but in most churches this is not possible, and he is also at the age when it is most difficult to persuade him to stay happily with anyone but his mother while she goes to church. For this age, small, plain biscuits are a blessing—not sweets, which are sticky, or (worse still!) chocolate or chocolate biscuits, or the crunchy kind that make a loud noise and a lot of crumbs! If they are cunningly kept in reserve until the wriggling or whining of acute boredom begin, one or two biscuits will take many a toddler happily through the rest of Mass. For this age, also, rag books or small coloured *soft* animals are very useful, and should be pinned to the child's coat on a short tape, otherwise the young tyrant will enjoy dropping them repeatedly so that his unfortunate mother, afraid of furious howls, may be forced to keep on picking them up. Rattly toys are a mistake.

For older children, picture-books are a great help, particularly during the sermon which is usually the worst time. The best I know for this are the Blandford *First Bible Stories*, which have a coloured picture on every page and are equally popular with readers and non-readers. As soon as reading age is reached, trouble is almost over, but it is not enough to thrust a prayer-book into a child's hands; he must be helped to use it. He must be shown when to turn over as he tries to follow the action of the

Mass, and it is surprising how soon a child can follow a sensible translation in the grown-up Missal, provided someone points to the place for him. This is especially important when Mass is so too fast for him to keep up—the grown-up must help him to ‘skip’ when necessary. All this means a lot of help and attention, and it may be necessary for a time to arrange for Father or Mother to take the child at this stage to Mass alone, or in a different part of the church, because the concentration needed is considerable, and younger brothers and sisters can easily make it impossible. It is very difficult to find a suitable Mass-book for younger children; most of them have either bad illustrations or unrealistic devotionals, or both. A good solution is a home-made book, with, if possible, photographs of the priest at Mass stuck in (they can be got from various pamphlets), and short, simple extracts from the appropriate part of the Mass. During the sermon a reader can have a suitable book—lives of saints, Bible stories, etc.—as his equivalent to the grown-up sermon.

I would like to make one suggestion which may be rather controversial. Young children understand what they are told much more easily if it is related to something they can see—this fact is recognized in almost all schools nowadays. It follows that the best time to give instruction on the Mass is during Mass, and I believe this can be done without annoyance to other people, by speaking in a very low voice (not a whisper) close to the child's ear. Instructions given in this way are a great help to the child of three and upwards; such short sentences as ‘Now the priest is bending-down to tell God how sorry he is for wrong things he has done—we must be sorry too’—‘Now he is reading a letter that a great friend of Jesus wrote for all Christians’—‘In a moment Jesus will come on the Altar—listen for the little bell’—and so on, are all that is needed to hold the child's attention and give him some idea of what is happening. He will inevitably ask questions, and there should never be discouraged, but he will soon learn to speak low, and if he sometimes forgets it is no crime and he should not be made to feel guilty about it. Complicated questions can be referred to a later time, but they must not be ignored. ‘I'll explain later—it would take too long now’, is an answer perfectly satisfactory to most children.

All this is about the children when they are actually at Mass, but of course a great deal can be done at other times to make

matters easier. Making scrap-books of pictures relating to the great Feasts of the year, arranging small shrines of a picture suitable to the Feast with flowers and candles, informal discussion, drawing pictures, reading aloud and explanation of the Mass for each Sunday or Feast, all these help to develop an understanding of the Liturgy. Most children 'play at Mass', and they should not be discouraged or too much laughed at—they learn a lot through it, and if a little girl wants to take a turn at 'being Father' there is no need to stop her—she will find out later why girls cannot become priests, and meanwhile she is learning more important things.

How much liberty should a child have in deciding whether or not to go to Mass? My own feeling is that it is not a good thing to take an unwilling child to church. He should be made to feel that it is a privilege, a very 'grown-up' thing to do, then he will want to go, but if for any reason he refuses it seems to me better to be a little indifferent, to say, 'Very well, as you are still rather a baby, perhaps you had better not go—another time I expect you will be more sensible.' This usually works like magic, but in any case there is no sin in the case of a child under the age of reason. An older child must make his own decision, assuming that by that time he has a fair idea of the importance of the Mass, of his own share in it, of his responsibility in the matter. If, with all this, he should choose deliberately to miss Mass, to take him against his will would not prevent the sin but probably increase it, and if a child gets into that state it is time that his parents also examined their consciences, for there must be something seriously wrong.

On the whole, the surprising thing is not that children are occasionally troublesome in church, or in a bad temper and unwilling to go, but that they are generally so eager to go and so good when they get there. In circumstances which to an outsider would seem to be incomparably dreary they sit quietly and watch, ask sensible questions or look at their books, and if a cold or some other mishap prevents them from going, what tears and bleedings there are, from little boys who at other times enjoy an enviable reputation for good all-round naughtiness. Long before their minds can grasp the significance of what they see and hear, their un-contaminated souls respond to the Grace that flows from the Altar of Sacrifice, and they recognize their friend even before they know his Name.

BISHOP CHALLONER'S PRAYER-BOOK

DONALD ATTWATER

RICHARD CHALLONER was a man of varied and great achievement, but two things stand out in their significance for all English-speaking Catholics. The first was his revision of the Rheims-Douay English version of the Bible. This revision almost amounted to a new translation; till recently it was the only Bible current among Catholics in Great Britain and Ireland, and was used almost as exclusively in the United States (see the preface to the Confraternity New Testament). The second was his compilation and writing of a prayer-book, *The Garden of the Soul*, which was first published in 1740. This book has since gone through countless editions, and is still the best-known Catholic prayer-book in the English language. So great has been its influence that, in the form in which it left the hands of the author, it has given rise to the term 'Garden-of-the-Soul Catholic' to designate one of solid unostentatious piety (combined perhaps with a certain lack of imagination). I do not know, but I suppose that its influence has been scarcely less in America, at any rate for a considerable time.

I have referred to the form in which it left the hands of the author because additions, omissions and alterations in the later editions have been so numerous that books labelled *Garden of the Soul* today—and for long past—are entirely different from the original. Bishop Challoner simply would not recognize them; they would be as unfamiliar to him as his own original work is to present-day Catholics. It therefore seems worth while to examine the contents of his *Garden of the Soul*, not only as a matter of historical interest but also because it is possible to learn from and profit by a holy pastor's ideas concerning what was essential for his flock in the matter of prayer. No doubt English and American Catholics today are in some respects very different from those of the eighteenth century: but we have the same human nature and the same religion. One point on which we differ is that many of Challoner's flock could not read. Yet his prayer-book is far more 'literate', in a liberal sense of the word, than are popular prayer-books today. Nor can this be explained by an allegation that

Challoner's book was intended only for well-educated people. It was a characteristic of the well-educated in the eighteenth century that they knew Latin. Challoner seems to assume that at least some of the users of his book will know none. It is an *English* prayer-book; and on the rare occasions when he uses a Latin phrase he is always careful to translate it—even *Dominus vobiscum*.

The 1740 *Garden of the Soul* was only a small book, some 300 pages, about 6ins. by 3 $\frac{3}{4}$ ins., printed in Caslon small pica, but it contained a great deal. It was not simply a prayer-book. As Canon Burton remarks,

It was designed to be a brief guide to the spiritual life, containing not prayers only, but information, instructions, and much practical advice. . . . There are long sections devoted to the consideration 'of the ordinary actions of the day', 'the necessary virtues to be exercised every day', and 'preservatives and remedies against sin'. This portion of the book . . . is in effect a miniature treatise on the spiritual life.*

That part of the book has disappeared from many more recent editions, which in consequence may be said not even to embody Challoner's original purpose and idea. We are concerned here principally with prayer, public and private, but we may briefly glance at this forgotten section.

It begins with a summary of Christian doctrine, under the heads 'What Every Christian must Believe', 'What Every Christian must Do, in order to Life Everlasting', and, almost as long as the other two, 'Gospel-Lessons to be Ponder'd at Leisure by Every Christian Soul'—fifty-three short passages from the New Testament, the longest only eleven lines. This biblical quality is characteristic of Challoner's writings—he was indeed a Bible Christian. It is noticeable throughout the *Garden of the Soul* and not least in this part of it, especially in the 'Preservatives and Remedies' against the deadly sins and in the thirty-six aspirations and ejaculations, three-quarters of which are scriptural. The section on the ordinary actions of the day and the spirit in which they ought to be done includes metrical versions of the hymns *Veni Creator* and *Veni Sancte Spiritus*, 'proper before reading or any other spiritual undertaking'. Challoner was a great writer of

Quoted from Canon Edwin Burton's *Life and Times of Bishop Challoner* in the Advertisement to the reprint of the original *Garden of the Soul* published by Messrs Burns & Oates in 1916.

meditations; but the ten which he gives here, 'which may serve as examples of this exercise', are from St Francis de Sales's *Introduction to a Devout Life*.

For morning prayer, apart from the recommended meditation, Challoner gives a long prayer embodying the usual 'acts', together with the Lord's Prayer, the Angelic Salutation (he calls these by their right traditional names, rather than 'Our Father' and 'Hail Mary' as favoured today), the Apostles' Creed, the *Confiteor* and the Angelus. For the evening he recommends for family use, not the rosary, but the litany of the Saints in its full form, completed with the psalm and all the prayers at the end. For personal use there are the Lord's Prayer, etc., as in the morning, and examination of conscience, which 'ought never to be omitted by such a desire to serve God in good earnest', to which are added the hymn and prayer from Complin (as he rightly spells it) and a metric version of *Salve Regina* with its prayer, and sundry invocations, e.g., to our guardian angel.

We may note here 'Other Devotions Proper for Sundays and Holidays', namely: *Te Deum*, the Song of the Three Young Men (*Benedicite*), seven psalms of praise and thanksgiving (94, 99, 103, 116, 137, 148, 150), the Song of Zachary (*Benedictus*), 'an Universal Prayer for all Things Necessary for Salvation', a long paraphrase or rather expansion, of the Lord's Prayer, and the so-called Athanasian Creed. Then follows 'The Vespers, or Even-Song' with the psalms, antiphons and hymn of Sunday, and commemorations of our Lady, SS. Peter and Paul and for peace; and then Complin—both of course entirely in English.

That list requires no comment; it is sufficient that it must make us think a bit.

Later in the book are several special prayers to be used by the sick; prayers for the dead, consisting of *Miserere*, *De profundis* and twelve collects for various persons, all from the missal; the litany of our Lord Jesus Christ (now called 'of the Holy Name'); the litany of Loreto; and the fifteen mysteries of the rosary, of which the last is given as 'The Blessed Virgin's eternal felicity and that of all the Blessed in the kingdom of Heaven'. It is a pity that the other formulation of the same once common, 'The coronation of our Lady in Heaven and the glory of all the Saints', should also have gone out of use.

There is also in the 1740 edition the first 'text' of Benediction

the Blessed Sacrament ever to appear in an English prayer-book. It is much as we have it today, except that in addition to the usual prayer there are two others before the blessing: the second collect No. 8 from the missal, for the welfare of the congregation, and the third collect No. 6, for 'thy servant N., our king'. There are of course no Divine Praises, and no Psalm 116. It would seem that in those days English Catholics were as tongue-tied in church as they generally are today: how else explain the fact that the Latin even of *O salutaris* and *Tantum ergo* is not given?

In the eighteenth century confession and communion were of course much more infrequent than they are now, even among the devout. They also were accompanied by much longer preparation and thanksgiving. Challoner devotes thirty pages to instruction, considerations and prayers before confession, including an examination of conscience, not over-long but including some rather unexpected questions (e.g., 'Have you profess'd any art¹ or undertaken any business without sufficient skill and knowledge? and what prejudice has your neighbour suffer'd from it?'). Three or four questions were modified in the reprint of 1916, as being 'over-explicit according to modern standards'. The same amount of space is accorded to holy communion, including a long meditation which could be spread over the previous seven days.

I have emphasized the scriptural element in the *Garden of the Soul*. It is now clear that it was also liturgical—to use the word in a way that was, I suppose, unknown to Challoner.² It is at a first glance then the more surprising that the book does not contain the text, whether in Latin or English, of the ordinary and canon of the Mass, but instead 'Devotion for Mass'.

However, on examining them more carefully we find that these prayers follow the Action much more closely than do many of those in modern prayer-books. The complete English text is given of 'Glory be to God on high', the Nicene Creed, the common preface and *Sanctus*, the memento of the dead, *Agnus Dei*, *Domine non sum dignus* and the last gospel; and the worshipper is particularly adjured inwardly to respond to 'Orate, fratres' and in like

Art here of course does not mean primarily the so-called fine arts (though presumably they are not excluded) but trades, e.g., plumbing, carpentry. I am reminded of a venerable priest in the north who asked to have 'dialogue Mass' explained to him. When this had been done, he is said to have exclaimed, 'Goodness me! I have been doing that in my church for thirty years. I never knew before that it had a special name.' ('*Par ma foi! il y a plus de quarante ans que je dis de la prose sans que j'en susse rien*').

manner to join in the Lord's Prayer. Short prayers are provided to accompany the introit, the collects, the gradual, the lavabo and the 'secret', and also for the epistle and gospel 'if you have not the convenience of reading them, or otherwise attending to them'. The prayers at the offertory, from *Te igitur* to the consecration and from *Supra quae* to the Great Amen are paraphrased. And throughout there are 'rubrics' keeping the worshippers in close touch with the actions and purport of the prayers of the celebration. Nobody could regularly use these formulas and instructions without acquiring a good knowledge of what is going on at any given moment of the Mass, which surely is antecedent to anything more important than the *ipsissima verba* of the missal. There is no question here of 'the priest doing one thing and the people doing another'. In Challoner's own words (*italics mine*)—

'For these ends *both priest and people* ought to offer up the sacrifice of the Mass: the priest as Christ's minister, and in his person; and the people by the hands of the priest; and both the one and the other by the hands of the great high-priest Jesus Christ. And with this offering of Christ's both the one and the other ought to make a total offering of themselves also by his hands, and in union with him.'

No dissection of the original *Garden of the Soul* can give an adequate idea of its flavour. It has that sober piety, fragrant but not 'sweet', that characterizes, for example, the contemporary Alban Butler's *Lives of the Saints* and, earlier, the writing of that venerable monk Augustine Baker. Among the things that can be learned from the book is a sense of proportion. Challoner is concerned with the Catholic faith, the *living* of that faith, and the two chief means to that end, the sacrament of penance and the sacrament and sacrifice of the Eucharist. He continually adverts to our Lord's passion—but he does not refer to the stations of the cross. He reminds us again and again of the Mother of God, with suitable prayers—but there are no artificial devotions in her honour. There is no mention of novenas, of scapulars or medals, or Nine Fridays or Fifteen Tuesdays, of 'promises' or private revelations. Nobody could get the impression from this book that salvation, that 'being a good Catholic', is in the first place a matter of observances. Challoner set down what he esteemed to be necessary in normal Christian life: these other things—good as they are—are not necessary; for some souls they may be superfluous. For

that matter, Challoner himself was probably not conscious of some of them. (It is not surprising, at that date, that there is no mention of the Sacred Heart in the original *Garden of the Soul*, though as he had spent twenty-five years in France Challoner must have heard of that devotion.)

At a time when so many are interested in the English versions of the Latin, Greek and Hebrew originals a word about the English version of the *Garden of the Soul* may not be out of place. Richard Challoner wrote the formal language of the eighteenth-century English gentleman that he was; and not the least of the differences between the earlier and later editions of his prayer-book is the manner of expression. Much of the new matter that has been put into it is translated or adapted from French or Italian, and seemingly by people who, however adequate their knowledge of those languages, were insufficiently concerned to write English that would come naturally to the tongues of English-speakers. Except when imitating St Francis de Sales, Challoner is reasonably free from 'Ohs!' and 'Ahs!' and 'elevations' generally, from 'little nosegays' (a good English word) and 'spiritual bouquets' (a not-so-good French one). Some of his prayers and considerations are very long (he was living in a leisurely age, when there were thirty-six holy days of obligation in the year), but not over-verbose when compared with, say, Alban Butler. But his vocabulary often strikes us as fresh and lively because of his use of now unfamiliar but then additional words and expressions: he says 'clerk' for 'server' (not perhaps an improvement), 'Evensong' as an alternative to 'Vespers', 'anthem' for 'antiphon', 'chief bishop' for '[sovereign] pontiff', 'decency' for 'good order', 'commonwealth' for 'state', 'burnt-offering' for 'holocaust', and such words as 'frantic' and 'rag or clout' (referring to Luke 23: 64). And he does not stick at writing, 'Look down . . . upon this family, for which our Lord Jesus Christ did not stick to be delivered into the hands of sinners', though in 1740 this probably had no flavour of colloquialism. The words of some of our most familiar prayers, litanies, etc., are known to us in the translations of Bishop Challoner. It was he who altered 'Our Father *which* art in Heaven' to '*who* art' and, less happily, rendered some of the positive epithets of the litany of Loreto by the English superlatives that we still use; he also, I regret to say, gave currency to 'Vessel of singular devotion'. But we are his debtors for far more than we realize. I am not insinuating

a plea for a return to Challoner. Far from it. His style was doubt just right for his own day: for us, two hundred years later, much of it seems stilted, artificial and distracting. But even in the matter of style—to say nothing of the more important things we have referred to—we can learn from him. In our proper anxiety that the language of our prayer-books, missals and sacred writings should be natural and intelligible, we run some danger of toppling over into triteness and banality. Richard Challoner recalls us to dignity.



ON THE WORD OF GOD

MICHAEL RICHARDS

IN his book, *The High Church Tradition*, Canon G. W. C. Addleshaw makes an unfavourable comparison between the scholastic theologians of the Counter-Reformation and the seventeenth century Anglican divines. 'The theology of the Tridentine divines is embalmed in scientific treatises; the High Churchmen were content to expound theirs in sermons delivered to ordinary congregations.'¹ Men like Suarez and Bellarmine when they wrote as technical theologians, were not, however, trying to do the same sort of thing as the Caroline divines, and the comparison is hardly a valid one. The men who should be set beside John Donne, Lancelot Andrewes, or Jeremy Taylor are writers, preachers and priests like Bérulle and Olier, Bossuet, Bourdaloue and Fénelon. Dislike of our scholasticism and legalism is one of the commonplaces of the Anglican critique of Rome; we may think that others see over-clearly in us those things on which they lay least stress. We have our great men in the fields which the Church of England has most cultivated, and would like to set them confidently beside theirs in what the Abbé Couturier has called *émulation spirituelle*, that friendly rivalry in the race which we all run for the same prize.

¹ Faber and Faber, 1941, p. 29.

I have chosen a sermon of Bossuet as an example of what our seventeenth-century divines could do. It will be seen how biblical and patristic his whole manner, as well as material, were; and those who too readily, for the sake of neatness, or from trying to give credit to both sides, regard Counter-Reformation teaching and piety as one-sided, will be surprised to see how balanced and complete he is. Protestant and Catholic can find common ground not only in the Bible or in pre-Reformation theology, but also in the writing of one who is regarded as an outstanding representative of the Counter-Reformation, and who took his theological cue from the Council of Trent.

This sermon, for the second Sunday in Lent, was preached in 1661 and again, in a revised form, in 1666. Bossuet was commenting on the Gospel for the day, the Transfiguration of our Lord, and took as his text the words, 'This is my beloved Son, in whom I am well pleased; hear ye him.' (Matt. 17, 5). The sermon was divided into an introduction and three 'points'; a pattern familiar to any Evangelical. Bossuet described in turn three ways in which the Word and the Eucharist are linked; in both we approach Christ, in his teaching and in his flesh; in both we receive Christ, by hearing and by eating; and both reveal themselves to us, if we receive them worthily, by our changed lives. But Bossuet's hearers were not given a bare, logical treatise; he did not argue step by step, but rather took up and repeated each of these themes, with differing emphases, in each of his sections, approaching the mystery of which he was speaking from many different angles, rapidly sketching an outline and then going back to fill in details, retouch and make clear those things which he most desired to leave in the memories of his audience. The passages which I have chosen are given here in the order in which they appear in the sermon.

After explaining how the authority of the Law and the Prophets, represented at the Transfiguration by Moses and Elias, have given way to the supreme authority of our Lord, Bossuet spoke of the obedience which his words demand.

'Everywhere that the Gospel is preached, it is the words of the Son that are proclaimed; we take our stand beside Moses no longer, but, by the authority of Christ, we make known his words and his Gospel.

'There are two places in the temple of God to which we give

special respect and reverence: the altar and the pulpit. At the one Jesus Christ is worshipped in the truth of his body, at the other he is recognized in the truth of his teaching. There is a very close link between these two holy places, and the works accomplished at each are related in a most wonderful way; from both a heavenly food is given to the children of God; in both Jesus Christ teaches us; at the altar, recalling in our thoughts the memory of his passion and teaching us by the same means to sacrifice ourselves with him, he preaches without words; in the pulpit, his teaching is expressed in speech; and, if you want a closer relationship still, just as the gifts offered at the altar are transformed into the body of our Lord Jesus Christ by the action of the Holy Spirit and by mystical words the very thought of which must make us tremble, so, by the same Spirit, and, again, by the power of God's word, the faithful are transformed in a hidden way into members of his body.

'It is because of this wonderful relationship between the altar and the pulpit that some doctors of former times have not hesitated to preach to the faithful that they must approach each of them with the same reverence, and on this subject, my brethren, you will rejoice to hear some remarkable words of Saint Augustine. This is what that great bishop has to say:

Which of these two things seems to you the more important, the Word of God or the body of Jesus Christ? You will no doubt reply that the word of Jesus Christ does not seem to you less worthy of respect than his body. And therefore we must take as much care not to allow the word of Jesus Christ which is declared to us to fall from our hearts as we do to prevent his body from falling from our lips as we receive it; because he who listens carelessly to his holy word is as guilty as he who, by his own fault, allows the very body of the Son of God to fall.²

In the course of his exposition of the first point, the relationship between the word of the Gospel and the Eucharist, Bossuet explained the task the preacher must set himself:

'Preachers of the Gospel do not go up into the pulpit to make empty speeches for our entertainment. God preserve us from ever thinking that! They go up in the same spirit as they go to the altar. They go to celebrate a mystery, a mystery like that of the

² Appendix. Serm. CCC. n. 2. St Caesar of Arles, d-542?

Eucharist. For the truth of Jesus Christ is as really present in the preaching of the Gospel as the body of Jesus Christ is in the blessed sacrament. In the mystery of the Eucharist, the species that you see are signs, but enclosed within is the body of Jesus Christ himself. And in sermons, the words that you hear are signs, but the thought which produces them and which they carry into your minds is truly the teaching of the Son of God.

‘The sort of eloquence worthy of being used in Christian speech is not to be acquired by over-careful study. It must come of its own accord, drawn forth by the greatness of the things with which it deals, and acting as interpreter to the wisdom which seeks expression. But what is this wisdom, which must speak out from the pulpit, if it is not our Lord Jesus Christ, the wisdom of the Father, who commands us in today’s Gospel to hear him? And so the evangelical preacher is he who makes Jesus Christ speak to us. But he does not make him speak the language of men; he is afraid of clothing eternal truth in words which are unfitting; that is why he takes all from the Scriptures, from which he borrows the sacred words themselves, to be both the strength and the beauty of his speech.

‘Every style or device is good, provided that it is a mirror in which Jesus Christ appears in all his truth, a source from which spring up in all their purity the living waters of the Gospel, or, if more life and movement are needed in the expression, a faithful interpreter which neither changes, nor deflects, nor adulterates nor weakens his holy word.

‘You see then, Christians, what you must expect from preachers. I hear frequent complaints that there are few of that calibre; but, my brethren, if there are few, accuse no one but yourselves, for it is up to you to make them so. Here I declare to you a great mystery. Men do not become preachers by their own efforts. Do not imagine that one draws down the words of divine truth from heaven whenever one wishes. It is not the strength of genius, nor constant labour, nor violent effort which bring us the gift. One cannot force it, an excellent preacher has said, it must give itself to us. *Non exigitur, sed donatur*.³ God does not mean to speak every time we choose to demand it of him. “The Spirit blows where he wills” (John 3, 18), when he wills, and the word of life which

³ S. Peter Chrysologus, *Serm.* LXXXVI.

commands our wills is not controlled by them: *Donatur divina sermo, non servit, et ideo non cum jubetur loquitur, sed jubet*. Do you want to know when God is pleased to speak? When men are ready to hear him. Search sincerely in sacred doctrine, and God will raise up preachers for you. Let the field be well prepared; neither good grain, nor labour, nor rain from heaven will be lacking. It is faithful hearers who make preachers of the gospel.

‘Love truth, then, Christians, and it will be declared to you; your appetite for the bread of heaven will be satisfied. Long to hear the words of Jesus Christ, and he will make his voice sound within your heart.’

Bossuet next spoke of the way in which the word of God must be received.

‘To understand properly what our way of attending to the divine word must be, we must print deeply in our hearts the Christian truth that besides the sound which strikes the ear, there is a secret voice which speaks within, and that these words of the Spirit within us are the true preaching, without which all that men say will be but a useless noise. *Intus omnes auditores sumus*.’ The Son of God does not allow us to take the title of master; let no one, he says, call himself master. For there is but one master and one teacher. *Unus est enim magister vester* (Matt. 23, 8). If we pay heed to that word, we shall find, says St Augustine, that none can teach us but God;⁴ neither men nor angels are capable of it. They can indeed speak to us about the truth; they can, so to speak, point it out to us; God alone can teach us, because he alone gives us the light of discernment. St Augustine makes this clear by making a comparison with bodily sight. We can have pointed out to us the paintings in this church, and the skill and delicacy of the drawing and the beauty of the colours can be described, but all would be in vain, we should distinguish nothing, if the sun did not shed its light on them. And so, whatever care we take to distinguish true from false among the many things which fill our minds, if he of whom it is written that he “lights every man coming into the world” (John 1, 9) does not send an invisible light upon those objects and upon our intelligence, we shall never be able to see the distinction. It is, then, in his light that we discover the differences between things; it is he who gives us a certain way

⁴ St Augustine, *Serm.* clxxix, No. 7.

⁵ *De Peccat. Mer. et Remiss.* Lib. I, No. 37.

thinking which is called "the mind of Jesus Christ" (1 Cor. 2, 16), by which we recognize and receive what comes from God; it is he who opens our hearts and says within us: "It is the truth which is being preached to you". And there, as I have said, is the true preaching. That is what made St Augustine say: 'Here, my brethren, is a great mystery: *Magnum sacramentum, fratres*; the sound of the word strikes our ears, the Master is within; the preacher is in the pulpit, the preaching is done in the heart. *Sonus verborum [nostrorum] aures percutit, magister intus est*.⁶ For there is but one master, who is Jesus Christ, and he alone teaches men. That is why our heavenly master has said so many times: "He who has ears to hear, let him hear".' (Matt. 13, 9.)

'And so, my brethren, to be attentive to the word of the Gospel, we must not direct our attention to the weighing of phrases, but to the ordering of our lives. The place of our meditation is not the place where we savour fine words, but where good desires take shape. It is not even enough to dwell in the place where true judgements are formed; we must be where resolutions are made. Finally, if there is any place deeper still and more hidden where the counsels of the heart are heard, where all our plans are laid, where all our actions are begun, it is there that we must be attentive to the words of Jesus Christ.

'God sometimes makes preachers say something which cuts through our tortuous ways and our complicated passions, finding out that sin which we hide away and which sleeps in the depths of the heart. . . . When that thrust comes, if it does not penetrate far enough, let us seize the sword ourselves and plunge it more deeply home. Please God we shall force it so deep that, cut to the quick, the blood of our wound will flow from our eyes, by which I mean those tears which St Augustine called so expressively the blood of the soul.⁷ But still that is not enough; as our consciences are pricked, so good desires must be born, which must turn into fixed resolutions and come to fruition in good works, so that, as we hear Jesus Christ, so we faithfully obey his word.'

In the last part of his sermon, Bossuet spoke of the fruits born from a true hearing of the Word.

'The Son of God has said in his Gospel: "He who eats my flesh and drinks my blood, dwells in me and I in him" (John 6, 57); that

In Epist. Joann. Tract. III, No. 3.

Serm. cccli, No. 7.

is to say that if we leave the holy table having lost our taste for the pleasures of the world, if a holy sweetness binds us constantly and faithfully to Jesus Christ and to his teaching, it is a certain sign that we really have tasted how sweet the Lord is. It is the same with the heavenly word, which has this last relationship with the holy Eucharist, that, as we do not know whether we have worthily received the body of the Saviour unless our state is such that it is apparent that we are nourished by divine food, so we cannot see whether we have listened to his holy word except by living in such a way that it is clear that we are taught by God. For often there rise in our hearts certain imitations of the true sentiments by which a man is deceived, so that we must not believe certain feelings of enthusiasm, or a few imperfect desires, and in order to recognize properly whether one is really touched, we must look only at our works: *Operibus credite*. (John 10, 30.)

"The learned St Chrysostom was afraid that his hearers came to his sermons in the same spirit as they went to the theatre, for they often appeared to be moved; cries and confused voices were heard in his audience, which showed that his words were stirring men's hearts. A less experienced man would have believed that his hearers were converted; but he was afraid that these were no more than theatrical emotions provoked by tricks of rhetoric; he withheld his rejoicing until he saw changed lives, which were the certain sign that the word of Jesus Christ had been heard.

"In order that from now onwards we may be afraid of ever leaving the school of the Master without being better for it, let us hear how he speaks to those who do not profit from his holy precepts; *Ipsium audite*: listen, it is he who speaks to you: "If anyone listens to my words and does not hasten to carry them out, I do not judge him, for I come not to judge the world, but to save it" (John 12, 47-8). But let him not imagine that he is going to remain unjudged. "He who despises me and does not receive my words, has one who will judge him." Who will that judge be? "The word that I have spoken to you will judge him in the last day." That is to say that no excuse will be accepted, nor compromise sought. The word, he says, will judge you; the law itself will pronounce sentence, according to its own meaning, in its full rigour; and hence you must understand that it will be a judgement without mercy. That last word was needed to establish fully the holy authority of the word of God; this last link between sacred

doctrine and the Eucharist. This gift of God, coming close to men, comes to search consciences with the eye and the authority of a Judge; to some it gives a crown, to others condemnation; and thus the divine word, this bread for our ears, this spiritual body of truth, judges those who are not touched, condemns those who are not converted, kills those who are not fed.

‘My brethren, these mysteries are our friends; let us not be so bold as to break off our friendship. Let us adore Jesus Christ before he speaks to us; let us contemplate in silence and in awe the divine Word upon the altar, before he teaches us from this pulpit. May our hearts be opened fully to the teaching of Heaven by this holy preparation. Make that your practice, Christians, and then our Saviour Jesus Christ will be your teacher; and so I pray that the sacred waters of his Gospel may be poured into your souls and become there a fountain springing up to eternal life, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.’

It is said that Dr Micklem once visited Cuddesdon Theological College and asked them, before beginning his address, whether they used the service of Benediction or not. The answer was no; but that did not spoil the point he had to make, which was that just as the priest holds Jesus Christ up before the congregation in the Blessed Sacrament, so the preacher holds him up before his hearers. The Congregationalist minister and the Anglican ordinands would, I believe, gladly have listened to Bossuet.

A CHRISTIAN YOGA (*concluded*)★

P. R. RÉGAMEY, O.P.

III

The Means

AS for the means employed by classical yoga there can be no question of reviewing them here. We must, to begin with, insist on their extreme *seriousness*, which gives food for thought.

At their basis are 'curbs' and 'disciplines' such as non-violence (*ahimsa*) and chastity. In the logical scheme of yoga these are only the preliminary dispositions for entry upon the Royal Way itself.¹ It is generally said of them that they are not peculiar to yoga but common to all spiritual codes of conduct, that their equivalent is to be found in Christian asceticism. This is certainly true in principle. But why is it that, except for rare exceptions, they can scarcely be said to transform man in our Christian West, whereas they seem in general much more effective among the Indian adepts of yoga? It is to these simple 'curbs' and 'disciplines' that classical doctrine attributes the most extraordinary 'powers'. For instance the normal effect, perhaps topical enough, of *ahimsa* is to make a man so peaceful that animals, instead of running away from him or attacking him, feel the radiance of his goodwill and gentleness and come to him; the true practitioner of non-violence meditates quietly in the jungle. We take the conditions of our own temperament too much for granted, however disordered it may be; it is under its régime that we pretend to grow in virtue; we content ourselves with intentions, our aims are moral in an abstract sense, according to the conventional standards of good and evil, while the practice of yoga concerns itself always with ways of existence in which man is totally re-orientated, in which especially the psychological processes of his soul are purified and their energy set free.

★ Translated from *La Vie Spirituelle*. Cf. THE LIFE, February, 1956, pp. 356-64.

1 Eliade, *Le Yoga*, pp. 61-65; *Yoga* (Cahiers du Sud), pp. 33-35.

One of the essential aspects of this *seriousness* is to allow no awareness' to a life which is not *lived* and lived even *physically*. As long as we do not go right on into physical patterns of behaviour nothing in us, who are in our 'carnal condition', is stable or humanly deep. It is right in the competent accounts of yoga to react against the vulgar conceptions which reduce it to the bodily feats of 'fakirs'; it is right to give major importance to the disciplines of 'Royal Yoga' which are spiritual. But these themselves are always sustained by disciplines of the body without which there could not be sufficient concentration for them. The yogi strives for the mastery of his whole organism. All is bound up together in man, whether it is bound in tumult or whether it is bound in peace. The yogi takes seriously the necessity of suppressing the eddies of thinking matter, those 'fluctuating actualizations' as Maryse Choisy translates the word *vritti*.² In this he goes to the deepest roots, bringing to light the contents of the unconscious.

With our habits of thinking hastily we risk making the objection that it is contradictory, when one is aiming at emancipation from bodily conditions to live everything in an excessively bodily way, giving enormous importance to posture and breathing. . . . In that we illustrate our lack of seriousness. Liberation is a mastery, *and one masters only what one assumes, what one takes upon oneself*. That is one of the primordial laws of human wisdom, and it is a law which is everywhere valid, in relation to the exterior world, to the body, to the subconscious, to imagination, to thought.

The seriousness of yoga is fearful. The existence of these disciplines on our planet is a recall to order, an appeal to heroism. There are no adaptations, no 'yoga for everybody', no 'yoga without tears'. It is true that these disciplines are rich in lessons from which everyone can profit, however mediocre the stage of his development may be. We are considering them here. But they are only crumbs which fall for us, the little dogs beneath, from a table to which one comes only by long courage, under the guidance of a qualified master.

Are we, we men of the West, *serious* enough yet to work out the yoga which fits us? It would have a very different character from those which it has assumed in India, where it actually had, and has, many forms. The great psychologist Jung, one of the

² *Yogas et psychoanalyse*, p. 12.

men who, in his knowledge of mankind, owed most to yoga, gives us on this subject very grave warnings indeed.³

According to Jung, the European is so constituted that he would 'inevitably make bad use of yoga'. He is all 'will to rule'; he equips himself every day with more formidable powers; and for him 'the most imperative question' is 'in actual fact' not one of augmenting his capacity for realization, but one of 'learning not to do exactly what he wants . . . he does not know his own soul, risen now in rebellion against him to the point of annihilating him. Western man is already over-armed with techniques. *Everything that resembles a method presents for him a new danger or is doomed to become ineffectual.*'

I have underlined this declaration. There is a risk of seeing in it only a quip carried to excess, a risk of shrugging the shoulders. An arresting of technical progress, in the sense of the recourse to all sorts of methods, is obviously a chimera. So we take no notice. But if we consider in the very least what is implied, Jung's cry of alarm obliges us to further reflections. Faced with the scientific means which Western man has today at his disposal, and faced with their shocking violence, this cry comes from the same wisdom which demands preliminary 'curbs' to every action and which puts us on our guard against supernormal 'powers'. It teaches us that these powers are the greatest obstacle to 'realization', and yet, as I was saying, they are the normal outcome of a training in yoga. He who is endowed with them must exercise them as little as possible. Is it *inevitable* that the European will put yoga to bad use? Let us hope rather that its practice would carry with it for the European, if he could surrender himself seriously to it, 'curbs' which would be in proportion to his present folly. This exigency condemns *ipso facto* the airiness with which it occurs to certain men of the West to give themselves over to the exercises of *Hatha-yoga* (the yoga of the body) without the necessary 'curbs'.

But Jung's warning goes further still, goes deeper. The enigmatic alternative will have been observed: for Western man every method is ineffectual, if it is not excessively dangerous. And why? Because the unconscious of Western man is too *loaded*. It is a case of one of two things: either a method has no influence over this unconscious, and having recourse to it is merely rewhitewashing

3 'Yoga and the West', in *Approches de l'Inde*, edited by Cahiers du Sud, 1949, pp. 324-329. I am surprised that these vital pages are quoted so rarely.

wall full of salt-petre, or else there is a great risk of aggravating this condition of mental fidget.

Dr Thérèse Brosse (in *Yoga*, p. 125) observes on his part how Western man is harassed by 'psychological problems', exposed to more or less underhand attacks on the part of the unconscious. Even by sticking to it for an hour a day for years he does not manage to succeed in the most elementary of the exercises in concentration (*Dharana*, 'the maintaining of mental attention on an object'). The Hindu yogi concentrates himself on the object of his choice 'with the integrity of his whole being'. The Western student must, in the course of the same exercise (which is only nominally the same), adopt with regard to himself a disciplinary attitude, driving back, second by second, the rising flood of emotional, intellectual, moral and practical problems which the conscious mind refuses to examine impartially. Any psychoanalyst would know that such exercises can only serve to aggravate the situation between the conscious mind and the subconscious; even any educationalist worth the name would protest energetically against a method of force and repression which is the very negation of the conditions necessary for spiritual self-education.'

Jung adds yet another point which can be put like this. The theory of yoga is essential to its practice. Now the concepts to which it appeals are not at all natural to Western man. It is in vain that they are *explained* to him; they constitute for him a system, a laborious mental construction. While the Indian yogi 'does not understand them, he feels them in his heart, his very entrails, his blood. The European who imitates, and learns notions by heart is not able to express his own subjective states through Hindu thought-forms.' If he were completely sincere, he would *think* quite differently the methods to which he has recourse. (Going geographically from one civilization to another constitutes the same sort of difficulty as Christians of today experience in realizing themselves in the ancient forms of Christianity itself; it is the difficulty of a liturgical renaissance and of transpositions of the spiritual life!)

Are we to think, then, asks Dr Brosse, that the practice of yoga, in the very essence of what it still has to say to us as men, is closed to modern man precisely in the hour when he turns eagerly towards it? The writer himself answers with the hope which he puts in the 'integral yoga' of Sri Aurobindo, 'an example of an harmonious integration of all the aspects of individual and social

life within the spiritual framework of yoga. The vital forms of this give unity to lives whose activities remain complex.⁴ I beware of having too positive an opinion on this point, where experience is law. But I fear that Aurobindo's synthesis lacks the necessary rigour.

However that may be, we need plenty of pioneers, and *serious* ones, with a *seriousness* of which I have tried to show the degree and character from the point of view of a Christian, a Western psychologist and a yogi himself. We need to multiply 'experiences of truth' in the directions which seem proper for reflection on these experiences, reflection which is to throw light on a Christian interpretation of man and on depth psychology. I believe Jung's conclusion wise: 'Western civilization . . . must above all be set free from its barbarous narrowness. To succeed in that it is absolutely necessary to penetrate more deeply into what is properly human in man.'⁵ This knowledge cannot be acquired . . . by *imitating* the methods which took their birth in very different psychological conditions. In the course of centuries, the West will produce its own yoga, which will be built upon the foundations of Christianity.' '*In the course of centuries!*' Yes, it is certainly a work of time.

Its artisans must be Western: priests, religious, layfolk, whose faith is very strong and very enlightened. They will have to be as perfectly balanced and 'pacified' as possible.⁶ While still young—about thirty—they would put themselves to the school of Indi, some there, others here in the West if they could find a *gouru* worthy of their trust. *All* these conditions are necessary. Men of the West who catch only a vague reflection of India, or those who assimilate it and at the same time lose their original character retard the necessary work rather than advance it.⁷ As a compensation, with what gratitude and what hope do we turn to Père Monchanin and his *ashram*.⁸

4 cf. Aurobindo's book, *La Synthèse des Yogas*, Maisonneuve, 1939.

5 The French translation has: 'Dans la nature humaine de l'homme (into the human nature of man).'

6 Having, particularly, submitted to a serious 'analysis'.

7 As, inversely and on a cultural plane, those Asiatics and Africans who have not kept intact their own cultural values and have become mere reflections of the West have retarded and distorted Western culture. There again the arts cry out what would be less strikingly evident without them: 'mission art' has everywhere tended to compromise and to sugariness, and that has spoilt everything, *irremediably*. Cf. the 1951 number of *L'Art Sacré*: 'The grievous problem of missionary art'.

8 'Catholic India', four articles in *La France Catholique*, January-February, 1953.

APPENDIX

Three Books on Yoga

M. Mircea Eliade's recent book on *Yoga*⁹ deserves to become the classical work on this great subject. The historian has meditated it and matured it during the whole course of his career. After having studied for three years at the University of Calcutta, he stayed from September 1930 till March 1931 (p. 69, n. 1) in three *ashrams* (communities of ascetics) in the Himalayas, and worked on a first version which appeared in 1936. He put the work back on the block and published in 1948 *Techniques du Yoga*. What we are re-reading now is this book completely recast and grown from 260 to 400 pages.

The book is addressed to a vast cultivated public, for whom it is perfectly clear, as well as offering to enquirers, in notes assembled at the end, accounts of various points at issue and reference to sources. The wide synthetic surveys have the authority of twenty-five years work on this subject.

M. Eliade keeps by choice to the historian's point of view; he leaves us to make our own judgements on the religious or simply the human value of the different forms of yoga. Nevertheless one is always conscious in his work of the religious mind and the philosophical spirit, on the alert to ensure a right perception of the realities concerned. The great labour which must precede any appreciation of values appears from now on done, and it consisted in clearing a way in this leafy labyrinth, multiform to the point of being contradictory, this whole *ensemble* of realities to which in fact the name *yoga* is applied.

M. Eliade begins by devoting a hundred pages to the doctrines and techniques of 'classical yoga'. In the whole of the rest of the book we assist at the phenomena of 'osmosis and coalescence' by which this coherent and very definite core, while at the same time itself remaining indubitably intact, by the combined effect of traditions and of the 'theory' fixed about the fifth century A.D. by Patanjali, enters into composition with Brahmanism and Bhuddism, begins, from the sixth century onwards, a new 'mode' called 'Tantrism', submits to devotional currents popular in origin (*Bhakti*), goes astray in quest of magic powers and erotic

⁹ *Le Yoga, Immortalité et Liberté*, Payot, 1954, 427 pp.

practices, and dabbles in alchemy (this is quite another thing than a 'pre-chemistry'; it is the art of transmuting matter, just as yoga 'extracts' 'from the obscure and enslaved psycho-mental life the free and autonomous spirit of the same nature as gold'); we see in short 'the pressure exercised by the immemorial magico-religious substratum which preceded the constitution of yoga in the strict sense, a pressure which, from a certain time onwards, succeeded in bringing to the surface and integrating with 'yoga' elements of an extremely ancient, aboriginal 'spirituality' (p. 337). In several 'revivals' M. Eliade also finds marks of this in non-Indian spiritualities.

So we can see where we are in this astonishing complexity, *caught place* in every respect (both in relation to the internal logic of yoga and in their historical contexts) a quantity of disparate facts and even opposed fashions, from disciplines of authentic spiritual value to the exploits of *fakirs*. At the same time we see better how indifferent are the approximations of contemporary syncretists like Vivekananda—so curiously over-rated—and of so many Europeans.

A short time before M. Eliade's big book there appeared the brief initiation of the collection, 'Que-sais je?' It is the work of M. Paul Masson-Oursel,¹⁰ and it has just the quality which one would expect from this eminent Indian scholar. It is an extremely *intelligent* little book. It illuminates in every sense, abounds in living formulas which throw light on their immediate objects but which also extend much further. After taking his bearings M. Masson-Oursel retraces the history of yoga—that is the principal part—and then compares it with 'non-Indian techniques' which resemble it: sufism (the mysticism of Islam), hesychasm (of Mount Athos), and taoism (of China). There follow texts relating to different important points, particularly from O. Lacombe, from L. Renon, and from Dr Filliozat.

These two books do not take away the usefulness of a remarkable symposium published by *Cahiers du Sud* in 1953.¹¹ This volume can also serve as an initiation, chiefly thanks to Masson-Oursel's study, 'Yoga, what it is, what it is not, what it can become'; Mircea Eliade's study, 'The problem of the origins of

¹⁰ *Le Yoga*, Presses Universitaires de France, 128 pp.

¹¹ *Yoga, science de l'homme integral*, texts and studies edited by Jacques Masuy, *Cahiers du Sud*, 366 pp.

Yoga'; J. Masuy's study, 'The different forms of Yoga and their ends', a very useful tabulation; R. Guénon's 'Kundalini Yoga'; Dr André Migot's 'Bhuddistic Yoga and Tantristic Techniques'.

Three other sorts of study in this symposium are complementary to Eliade's and Masson-Oursel's two books:

(1) Articles which are, to tell the truth, inadmissible from the Christian point of view, but which reveal a certain climate of thought from which it is a question of knowing (as I was asking in my first article) whether one can today extricate yoga. Such are G. Schuon's 'Yoga as a Spiritual Principle', Alain Daniélou's 'Yoga in the Age of Conflicts', and Hubert Benoit's 'Progressive Doctrines and the Doctrine of the Abrupt' (according to Japanese Zen-Buddhism).

(2) Studies on two points of primary importance, that of Dr Thérèse Brosse, 'The Psycho-physiology of Yoga and Problems of Mental Health' (a contribution of the first order with an immense range), and that of Dr W. Bischler on 'Voluntary Respiration'.

(3) Comparative studies. Unfortunately the one whose subject interested me most, 'The Raja-Yoga of St John of the Cross', is deceptive; it has all the long-windedness and vagueness which one frequently gets from the pens of swammis. In compensation there is much to learn from A. Bloom on 'Hesychasm', from Emile Dermengham on 'The Techniques of Extasy in Islam', and from Roger Godel on 'Contemporary Sciences in the face of liberating experience'.

OF CHARITY IN JUDGMENT

ST CYPRIAN

An extract from Epistle LV of St Cyprian to Antonianus on the exercise of ecclesiastical discipline, translated by J. F. T. PRINCE

DEAREST brother: it is not ours to anticipate the Assize of him who will come to judge all men according to their true merit, but ours rather the surety that if he shall find repentance full, and of an honest heart, he will ratify that which has been discerned by us. But if we should be deluded by hypocrisy, God (who is not mocked) will judge those that he hath seemed through and will correct the easy sentence of his servants. For it behoveth us to remember the scripture declaring that a brother who helpeth a brother shall be exalted. So too, we must remember that the Apostle admonisheth us: *Lest ye, too, be tempted, bear ye one another's burthens: so ye shall fulfil the law of Christ.* And rebuking the arrogant and breaking up their pride: *Let him that thinketh himself to stand, take heed lest he fall, and who art thou that judgeth another man's servant?* To his own master he standeth and falleth; yea, he shall be holden up, for God is able to raise him and comfort him. John, moreover, proveth that Christ the Lord is the advocate and the propitiator:

My little children, these things I write to you that you may not sin. But if any man sin, we have an advocate with the Father, JESUS CHRIST the just: And he is the propitiation for our sins; and not for ours only, but also for those of the whole world.

And yet again, Paul the apostle declareth that the charity of God is poured forth in our hearts, by the Holy Ghost who is given to us. For why did Christ, when as yet we were weak, according to the time, die for the ungodly? For scarce for a just man will one die: yet perhaps for a good man some one would dare to die. But God commendeth his charity towards us: because whereas yet we were sinners, according to the time, Christ died for us: much more therefore being now justified by his blood, shall we be saved from wrath through him.

Considering, then, the pity and clemency of the Lord Jesus, we

must restrain our severity and hardness and be not at all pitiless in dealing with the brethren. Rather should we mourn with them that mourn and weep with them that weep, raising also them that have fallen by the way with the solace of our love and (as far as is in us) the strength of our aid. This, too, must we have in mind: that while mercilessness is not of true justice (the justice of God), neither is mere laxness of true mercy. But behold one of the brethren prostrate and wounded by the way, maimed by the adversary in the battle of life. See the devil who standeth by to finish his evil work and destroy that which he hath wounded. Behold, there standeth by, also, the Lord and he exhorteth with the prayer of Calvary that he whom he hath redeemed be not permitted to perish. On whose side do we stand? With the demon that he may kill his prey: with the priest and the Levite who look the other way as in the gospel? Nay, rather with him who is our brother, even as he is our creator; our advocate, even as he is our judge.



REVIEWS

ÉTUDES SUR LES PROPHETES D'ISRAËL. By Béguerie, Leclercq, and Steinmann. (Cerf, Collection 'Lectio Divina' No. 14; 480 fr.)

ST MATTHEW AND ST MARK. By A. Farrer. (Dacre Press; 25s.)

The title of the collection to which the first of these two books belongs is a portent of the wave of *ressourcement* which is passing through the Church in our time: the 'spiritual reading' of the individual era is yielding before a re-emergence of the ancient *lectio divina*. The basis of this more traditional reading is the Bible, first of all the text itself, and then commentary on the text. It is natural, then, that the modern awakening of interest among Catholics in the Bible should be accompanied by a parallel interest in the biblical commentaries of the Fathers. It would, however, be false to the spirit of patristic exegesis for a modern reader to limit himself to the commentaries of an Augustine and a Gregory and ignore the results of modern scholarship—false, because at one time Augustine and Gregory were themselves the *dernier cri*. At the same time it must be admitted that not all modern work on the Bible immediately lends itself to 'devout' reading. Too often such

work is too highly technical and conceived in a spirit very remote from any that can be called religious.

If the two books under review can be confidently recommended as suitable auxiliaries to *lectio divina*, it is because they avoid at least one of these strictures. The French volume (consisting of four promising studies on the prophets by two young Holy Ghost Fathers, ably chaperoned by an already accomplished exegete in this field, the Abbé Steinmann, who also contributes a study) may be described as a critical *haute vulgarisation* of the important but highly technical work of the Scandinavian scholars, Engnell, Haldar, and Kapelrud.

Dr Farrer's book is certainly not lacking in high technicality. Its reading demands a sustained application if the brain is not to be seized up in an arithmetical whirl. Yet quite apart from his attractive style which is expert to spur on more slow-moving minds to face the seemingly endless series of hurdles erected by his swift intelligence, it is the general spirit which inspires his work which makes his book more than an intellectual exercise. For in Dr Farrer the typological exegesis of the Fathers has had a brilliant resurgence in our days. This may not be a book that can be read quietly at the prie-dieu (nor for that matter in the fireside armchair). But if it drives the reader to his desk to jot down remarks together with frequent consultation of his gospel text, the result is not necessarily less of a spiritual enrichment.

It would be wrong, however, to stress the ingenuity of this book without also mentioning the humility of the author. This is a sequel to his *A Study in St Mark*, and in it he freely confesses to mistakes made in the earlier book. Due no doubt to this sobering fact the present book has less of the finish of the earlier as well as of *A Rebirth of Images*. As a consequence we are given rather a closer glimpse of the writer's workshop, with some still undeveloped work still on the bench. No doubt this readiness with a *retractio* will have raised a few cynical eyebrows in certain academic circles where a strange premium is put on intellectual impenitence. But for many other readers this further link with St Augustine will be a winsome feature of Dr Farrer's book.

RONALD TORBET, O.P.

THE ASCETIC LIFE. THE FOUR CENTURIES ON CHARITY. By St Maximus the Confessor. Ancient Christian Writers, Vol. XXI. Translated by Polycarp Sherwood, O.S.B., S.T.D. (Longmans; 25s.)

Growth in the ascetic life and growth in charity are for St Maximus two aspects of a single process, and therefore *The Ascetic Life* begins with the love of God for men revealed in the Incarnation, and proceeds to an analysis of the way our love for God is shown by obedience to his commandments, summed up in Christ's commandment of love,

while *The Four Centuries on Charity* are largely concerned with the purification of our passions brought about by charity. St Maximus is well aware that it is the same vital force of desire and love that is expended in gross passions or sublimated and turned to God: 'For him whose mind is continually with God, even his concupiscence is increased above measure into a divinely burning love . . .' He is perhaps too negative in his attitude towards natural human things, but we have to remember that both these works were written for monks, and human love is renounced only for the sake of a more inclusive love: 'He that loves nothing human loves all men'. 'The friends of Christ love all sincerely, but are not loved by all; the friends of the world neither love all nor are loved by all.'

The translations are clear and well bring out the serene wisdom of St Maximus. The introduction does not make easy reading and produces a rather confused impression, particularly in the sketch of the life of St Maximus; the summary of his teaching repays a careful reading with a deepened understanding of the works here translated by placing them in their context in St Maximus's theology.

JEROME SMITH, O.P.

PATRISTIC HOMILIES ON THE GOSPEL. Translated and edited by M. F. Toal. (Mercier Press; 30s.)

FUNDAMENTALS OF CATHOLIC DOGMA. By Ludwig Ott. Translated by Patrick Lynch. (Mercier Press; 30s.)

Fr Toal's preface does not contain much actual information, but it can be gathered that he is adapting and translating a seventeenth-century compilation of patristic homilies on the Sunday gospels—to each gospel some four or five homilies, preceded by the relevant portion of St Thomas's *Catena Aurea*. The translations are made from 'the best texts now available'; unfortunately they are made in the heavy nineteenth-century conventions of 'translator's English', so that actual comparison was necessary to convince me that the old *Library of the Fathers* translation was not being used. So this volume and the three to follow will lie gathering dust on presbytery shelves, where fresh modern prose might have done so much for Sunday preaching, might even have given, to use the translator's words, 'models and sermons to which the people will listen eagerly, as they listened to them long ago'.

If Fr Toal's translation is uninspired, Dr Lynch's is catastrophic. He seems to have made no attempt to get away from the Latin and German idioms of his original, and often enough his meaning can only be got at by translating back. The value of such a book, with its 'proof-texts' from Scripture, potted patristics, cut-and-dried assurance, is in any case not easy to assess. Perhaps it may, as the present Editor suggests, be

useful to 'students who desire to revise rapidly, in the vernacular, the tracts which they are presenting for examination'; whether in the long run such treatment of revelation and tradition does the Church good, service is more doubtful. The further suggestion that an educated layman could find it useful is, I think, patently untrue.

The standard of book-production is in each case well below anything normally acceptable in this country. The second book especially has a fantastic number of misprints; the usual conventions for the use of capital letters and italic fount appear to be unknown. It is to be hoped that these books do not come into the hands of those cultivated pagans whose mockery St Thomas was at pains to avoid.

LAURENCE BRIGHT, O.P.

THE ANCRENE RIWLE. Modern English translation by M. B. Salu, with Introduction and Appendix by Dom Gerard Sitwell. (Orchard Books, Burns & Oates; 15s.)

The Orchard Books have now added another work to their series which will be of great value to students of medieval English religious literature, and upon which its authors are greatly to be congratulated. For the general reader a few words of explanation of the names used to describe this text may be useful. Although Miss Salu has called her book the *Riwle*, she has in fact translated the text found in MS Corpus Christi College Cambridge 402; and although this may be the oldest extant manuscript, it contains a number of additions, as well as other variants which show that it is not so faithful to the author's original manuscript now lost, as is MS British Museum Cotton Nero A.XIV, and it is to the group of texts which are best represented by the Nero MS that the title *Riwle* usually is reserved. Miss Salu in her Preface lists the manuscripts which have survived, both of the original English in its several versions (one of them, she forgets to mention, interpolated with Lollard teaching) and of medieval French and Latin translations. These many manuscripts alone show the popularity and influence of the *Riwle* in medieval England: and Miss Salu's admirable translation, cast in an easy, living English retaining no trace of the innumerable difficulties textual, linguistic and historical, which she has overcome, shows us clearly why the *Riwle* has become so well-known. To call it a work of genius is not too much. The circumstances of its composition might today seem archaic and 'Gothick' to the point where all resemblance to modern religious life, all correspondence to our own spiritual need disappear: for it is a code of conduct, spiritual, liturgical, moral and social, for three sisters enclosed in an anchorage and vowed to a life of strictest seclusion. Yet as we read, and this is the chief merit of Miss Salu's work, we are drawn into that seemingly impossibly remote

world, and we hear with growing attention the author's precepts, shrewd, witty, pungent, tolerant and kind, and we find that the wilderness haunted by the seven ravening monsters, and the knight who jousts for a lady's love, and all the other figures of this landscape are not the faint, derivative decorations of some pre-Raphaelite dream of the medieval world, but live and move with the heart's blood and the Spirit of God.

Dom Sitwell in his Introduction does something less than justice to the greatness of this work. Writing as a practical theologian and spiritual director, he has many pertinent things to say about the defects of some of the greatest medieval religious classics (his remarks on *The Cloud of Unknowing* deserve our especial attention), but when he disparages the excessive attention which the *Riwle*, a work written for contemplatives, devotes to sin and its remedies, he betrays a certain want of sympathy for the age in which it was written. It is one of the paradoxes of history that it is probably easier for a man or woman with a contemplative vocation to pursue and fulfil it today, in our demented, lunatic, godless age, than it was in medieval Catholic England. If we read the counsels of the *Riwle* with attention and without too much subtlety—'don't let men put their hands in through the grille to try to touch you', for instance, or 'be sure that there is someone else within call when your confessor comes to shrive you, if only to avoid gossip'—we can recall St Francis's words to Clare as they left the inn at Spello, 'Sister, didst thou hear what the people were saying about us?', and we may marvel at the saints and the sanctity which that lewd and carnal world produced as the roses bloomed on the gorse bushes for Clare.

St Francis and St Dominic must be much in our minds as we study the *Riwle*, for in the history of the foundation of their orders must surely be the answers to some of the many still unsolved questions about the origins of this work. This is not the place to canvass these questions, but one or two points may justifiably be made. It is a pity, to begin with, that this present book was presumably already at press when Miss Clare Kirchberger published, in the 1954 volume of *Dominican Studies*, her article, *Some Notes on the 'Ancrone Riwe'*. She and Dom Sitwell arrive independently at several similar conclusions, notably when they agree that the work as it has survived is probably a composite, made by the author himself from originally separate treatises, and that this probability, together with the impetus given at the Fourth Lateran Council of 1215 to the proper organization of a preaching syllabus to give moral instruction to the people, accounts for the prominence of such material in the *Riwle*. But Miss Kirchberger has made some other valuable points, and her conclusion is that Dominican influence (as distinct from Dominican authorship) is to be discerned:

nor can we reproach her, as Vincent McNabb was justly blamed, for failing to distinguish between common practices of the thirteenth century and peculiarly Dominican usages. What is now needed is for English scholars to turn their attention to Europe, and to read the *Riwle* again in the light of the events which created the needs which the Dominicans and Franciscans so astonishingly satisfied. If we read Herbert Grundmann's account of how the friars came to Germany and of the great company of pious women whose enthusiasm they directed and controlled, and then study particularly the *Ancrene Wisse*, we may well ask ourselves whether in its famous addition to the original, the passage beginning 'Of all the anchoresses in England' and ending 'into the cloisters of heaven' on pages 112-3 of Miss Salu's translation, we have got a 'missing link', whether the company of anchoresses, 'twenty or more', addressed there, whose community is beginning 'to spread through England', may not have congregated under the influence of events comparable with those which led in Germany and elsewhere to the phenomenal growth both of Dominican nunneries and of Beguinages.

One of the chief objections to such a view of the *Ancrene Wisse*, an objection which Miss Salu, Miss Kirchberger and Dom Sitwell all concede, is the early date assigned to the Corpus MS by Professor Tolkien, doyen of linguistic studies concerning this text, under whose aegis this present edition is produced. Miss Salu says that the manuscript 'belongs to the second quarter of the (thirteenth) century' (p. xxiii), but several of Dom Sitwell's arguments depend upon the dating of the *Wisse* before 1225, and, consequently, of the *Riwle* before 1221, the year of the first Dominican mission to England. But one must point out that when Professor Tolkien published his article, '*Ancrene Wisse*' and '*Hali Meithhad*', in 1929, he began by calling it 'a line of argument that is based on assertions of which the proper proof—or retraction—must wait for a later occasion', an occasion which still has not presented itself. Professor Tolkien was only concerned with a selection of certain linguistic phenomena, at all times only to be dated tentatively; and what he said of them was that they could not, in the Western region in which he claimed that the *Wisse* was written, 'be put back much before 1225, if as far'. Since then other authorities have ventured to disagree with him: but even those who accept his suggestions are wrong in treating his *a quo* as an *ante quem*.

Clearly, there is still much work to be done on the *Ancrene Riwe*: but even if we treat this present edition only as an interim report, it has brought us further on our way towards a clearer sight of one of the most remarkable religious teachers of medieval England.

ERIC COLLEDGE

THE SCHOLAR AND THE CROSS. The Life and Work of Edith Stein. By Hilda C. Graef. (Longmans; 18s.)

Miss Graef more than once speaks of 'the general type of devotional biography', examples of which are to be found among Edith Stein's writings. It is clear, then, that she has explicit standards for such biographical writing; and it is certainly true that her own biography of Edith Stein demands more critical attention than a great deal of the religious biography with which we are familiar.

If I were to attempt a brief characterization of Miss Graef's approach, I should call it *typological*. The title of the book perhaps sufficiently indicates this; but Miss Graef is also concerned with two other major themes worked out in Edith Stein's life and death: the Vocation of Woman, and the Redemption of Israel. The consequence of this typological approach is that too often the person of Edith Stein tends to be less immediately apprehended, by both reader and biographer, than the themes illustrated: Miss Graef seems only to warm to her subject when an event of the life exhibits typological significance. The Redemption of Israel theme is naturally the most successfully demonstrated; and the closing pages of Miss Graef's study most movingly integrate eye-witness accounts, sympathetic apprehension and reflective Christian insight. But the other themes don't seem so happily treated. The Prologue on Woman, and the development, in the body of the work, of the theme so stated, are a little off-key; and the discussion of the philosophical writings fails to engage the intellectual interest of at least this reader, largely, one is tempted to suppose, because the writings don't themselves fully engage the interests of the biographer. By way of representing the inadequacy here, why 'Scholar' in the title? (Except for the alliteration). Edith Stein seems to have been, on Miss Graef's own showing, highly unscholarly, though intensely a philosopher. 'Scholarship', 'philosophy', 'theology', 'spirituality' don't lead sufficiently differentiated lives in Miss Graef's text.

These criticisms are offered because they seemed to be invited by the overt intentions of the book. To have set such high standards is in itself something which requires appropriate recognition, a recognition involving, need it be said, an appreciation of the conscientious intelligence of Miss Graef's study.

CORNELIUS ERNST, O.P.

ABBÉ PIERRE AND THE RAGPICKERS. By Boris Simon. (Harvill Press; 15s.)

It is a terrible thing that a little baby should die for want of the basic necessities of life in a large city in this atomic age which promises us the moon in twenty-five years. And it is to the credit of the French people that they were deeply shocked by the tragedy and quickly stirred to

action. But one cannot help wondering how much help was given of a genuine spirit of compassion and a humble acknowledgement of responsibility, and how much as a sop to the conscience both of the individual and of the nation. People today have little notion of the theological significance of almsgiving. At worst it is seen as an unavoidable duty; at best it is often a form of sentimental humanitarianism. In either case the motive for giving is far removed from true Christian charity which reverences and respects other people and ministers to them as to Christ himself.

The tragedy of the little child and the other miseries which it brought to light are not of course merely a French national problem. Six months ago we in England read of an old man who pleaded not to be sent to the workhouse and who within two weeks of being sent there died according to the official medical report, of grief and shame. And it is not irrelevant to notice that for the current year contributions to the R.S.P.C.A. were well in advance of donations to the R.S.P.C.C.

The appeal of this book is not that of the romantic war-time resistance leader who 'has become a legend in France with his beret, black beard and benign smile'. It is the appeal of a man of God living the Gospels unself-consciously, without for a moment thinking that he is either doing or becoming anything extraordinary. The life of the Abbé Pierre proves that true Christian charity is both practical and acceptable; that so far from robbing some unfortunate man of the last shred of his self-esteem and dignity, service to one's neighbour done out of love of God heals wounded pride and restores self-esteem. Abbé Pierre tells us in a Foreword that 'one saves oneself in saving others'. How different is this expression of true compassion from what we so often find: one saves others in order to save oneself. The latter is the 'charity which any self-respecting man abominates. And yet we learn from this absorbing and well-written story of a modern St Vincent de Paul how true love can transform the baser counterfeit with which we so often perhaps unconsciously, trade; 'the kingdom of heaven is like to leaven which a woman took and hid in three measures of meal, until the whole was leavened'.

MURDOCH SCOTT, O.P.

NO MAN IS AN ISLAND. By Thomas Merton (Hollis & Carter; 16s.)

The Author tells us in his preface that 'these meditations are musing upon questions that are, to me, relatively or absolutely important'. That they are musings, and thus not always directed to a defined audience, may explain the somewhat remote and impersonal style of the writing, which though it demands close attention, is none the less of a high order. The Essays are full of trenchant, revealing phrases, shedding

light on old truths. 'A love that is selfless that honestly seeks truth does not make unlimited concessions to the beloved'—a thought which could dispel the widespread confusion of charity with mere amiability. 'Sanctity does not consist in doing the will of God. It consists in fulfilling the will of God'—a thing which once said is clear but which is not always said. The meditation on Pure Intention explains Tauler's distinction between a right and a simple intention; the latter does all things not only for God but in God; the former brings it about 'that the work with enough detachment to keep ourselves above the work to be done'. 'A right intention aims only at right action. A simple intention keeps our life hidden in Christ with God.'

In the essay on Sincerity Fr Merton writes: 'In the end the problem of sincerity is a problem of love', and he goes on to say without naming the sin that the practice of birth control implies a failure of sincerity in love between husband and wife. 'A love', he writes, 'that fears to have children for any motive whatever is a love that fears love. It is divided against itself. It is a lie and a contradiction.' Speaking, as Fr Merton does, of natural human love the last half-dozen words need further qualification. There are Catholics involved in this sin who are not formally guilty of it. Is their love insincere? If sincerity is equated with perfection, then since nothing human is perfect nothing human can ever be wholly sincere. This however is to deal in absolutes, and to ignore the fact that the relative is the practical norm of human life. A human love may well be sincere though imperfect, perhaps because it sincerely recognizes its own imperfection. Surely that much may be conceded to a modern predicament, and surely to concede less is to withhold that small but necessary amount of encouragement, without which perseverance in the ways of the spirit is for ordinary people impossible. Of such is a good portion of Fr Merton's public.

R. VELARDE

FAITH, REASON AND MODERN PSYCHIATRY. Edited by Francis J. Braceland, M.D. (Kenedy, New York; \$6.00)

This is a serious and important symposium of five psychiatrists, two Dominicans (and a Jesuit foreword writer), an historian of Medicine, a philosopher and an anthropologist, all American or Canadian apart from two Spaniards, and linked with one another by the Faith and their interest in its synthesis with psychology and psychiatry, the general aim of the book.

The British psychiatrist will rapidly smell the ghost of Freud as pungent in this work as, one hears, in all New World psychiatry. It rovers even around the editor who, in his initial, general survey, tends to reject the 'somatic' approach with that of nineteenth-century

materialism in favour of the 'psychodynamic', even in the schizophrenic field. Dr Allers devotes his main thesis to the opposition to Freudian psychogenesis of such causes of illness as the patient's conscious *Weltanschauung* and the immediate social situation. Mrs Donnell in much the best-written essay, brandishes at reductive, Freudian symbols prospective symbols of man the maker, created in the Maker's image, seeking the restoration of perfection.

Coming more to terms with the ghost, Dr Zilboorg seeks again to compose a Freudian psychology with a religious metaphysic: Freud's atheism was but a prejudiced epiphenomenon of his real insights which the concept of 'incorporation' taken here as instance, are enlightened not clouded by those of Christianity. Dr Stern and Fr Mailloux, psychotherapist and moral theologian respectively, enlist the ghost's help in their valuable definition of the fundamental distinction between the *malum poenae* of neurotic personality disorder and the *malum culpae* of immorality. And in his, to the layman, excellent anatomy of sanctity Fr Aumann, unconsciously perhaps, uses Freudian formulations to distinguish true from false mysticism.

Alone among the psychiatrists, Dr Lopez Ibor, the European, in a vague and wordily translated essay, treats of neurosis along balanced clinical lines which can despise Freudian hauntings. But the ghost is finally laid in the fundamental contributions of Drs Smith, the philosopher, and Entralgo, the historian. Dr Smith, in a difficult essay, returns to Aristotle and St Thomas, to the certain existence of the soul known *quasi in quadam abstractione*, as the dynamic form of the material body; and finds in it the essential prolegomenon of biological and psychological sciences. Dr Entralgo, refreshingly but at times illiterately, digs beneath psychology and psychiatry in his quest for an orthodox, modern theology of the origin and treatment of illness.

Dr Braceland, recognizing, it seems, the tendency of symposia to disjointedness, has tried to weave a coherent pattern through the essays with a linking commentary: but unsuccessfully, owing to the artificial precedence accorded to the psychiatrists. Readers, prepared to pay the equivalent of \$6 for a beautifully produced and documented book of individually valuable essays, would do better to start with Drs Smith and Entralgo, proceed with the editor and Dr Lopez Ibor, and then divide the pro- from the anti-Freudians as in this review.

SEYMOUR SPENCER

CATHOLIC EVIDENCE QUESTIONS AND ANSWERS. By Cecily Hastings (Sheed & Ward; 10s. 6d.)

The first quarter of this book gives, in continuous narrative, a general outline of Catholic belief, while the rest covers the ground over again

by answering specific questions. The answers for the most part were originally given in the questions column of the *Catholic Herald*; they vary in length from a paragraph to a page or two, and they are very good. Miss Hastings possesses a genuine theological tact which on every occasion leads her straight to the real grounds of faith, and gives what she has to say the ring of conviction. It is of some importance to look for the source of these qualities, so rare in modern theological writing. They are surely due to a practical experience down the years, in the Catholic Evidence Guild and elsewhere, which has forced her to put her whole belief to the question, in the classical manner of the medieval theologians, reflected one might say in the rubric 'whether . . .' before each article of the *Summa Theologica*. By contrast the positive answers of modern manuals do little to guarantee that those who accept them have first asked themselves the necessary questions. However that may be, Miss Hastings has provided an account of the faith which is always accurate and is at times excellent to the point of making the reader want to stand up and cheer.

The introductory outline is less successful. This is partly because Miss Hastings's prose style, with its liberal use of that confession of grammatical failure, the dash, is not so well suited to this form. But it is also because she has rightly refused to be content with a second best, and has aimed to present Catholic doctrine in the context of scriptural revelation, through a historical survey which begins with the creation of the world and ends with the Church of the New Testament. In this difficult but worth-while task some mistakes of emphasis would be hard to avoid. For example, too much use is made here of the devil's point of view; no doubt patristic warrant could be found, but to most people it is rather unreal, and with some justification since angels do not need to argue things out as men do. I should have preferred instead a fuller treatment of the messianic prophecies that were precisely fulfilled by our Lord's casting of devils out of the kingdom of heaven. But this is personal prejudice; on the whole there are few books about the Church's teaching which can be as whole-heartedly recommended as this one.

LAURENCE BRIGHT, O.P.

THE UNITY OF PHILOSOPHICAL EXPERIENCE. By Etienne Gilson. (Sheed & Ward; 16s.)

It is not given to many men to achieve something like classical status in their lifetime, the position of M. Gilson today. To have written definitive studies of Augustine, Bernard, Bonaventure, Scotus and Descartes, and detailed accounts of medieval philosophy generally, is a considerable achievement of historical scholarship; and it is this

scholarship which gives the firm basis to M. Gilson's own essays into speculative philosophy. *The Unity of Philosophical Experience* is typical in this respect. It is shown, on the basis of brilliant thumb-nail sketches of modern philosophies, how each has failed because it has tried to limit philosophy by means of techniques borrowed from more special sciences, but that a genuine metaphysics escapes such limitation. In the twenty years since the book was first issued it has become sufficiently well-known to make any further recommendation superfluous.

LAURENCE BRIGHT, O.P.

NUCLEAR WAR AND PEACE. By Professor J. E. Roberts and the Bishop of Chichester. (National Peace Council; 2s. 6d.)

It would be difficult to exaggerate the importance of this booklet. Although a good deal of information about the effects of nuclear weapons is now available in technical journals, it has not yet been presented to the general reader. Professor Roberts now gives, in some forty pages, the clearest possible account of what nuclear warfare implies. He explains briefly how the bombs work, and then discusses the consequences of blast and heat flash, direct radiation and long-term genetic effects. He describes possible protective measures, and ends with a chapter on the peaceful uses of atomic energy. The figures, so far as they are known, are given precisely, and speak more eloquently than any colouring of rhetoric could help them to. Every educated person will now be in a position to make a moral judgement on an exact basis of fact. In the last twelve pages of the pamphlet the Bishop of Chichester draws his conclusions about the moral issues. He avoids the most fundamental questions about the morality of war by taking his principles from such documents as the Hague convention and the Nuremberg charter, but these are sufficient to show that the use of hydrogen bombs, and atom bombs as directed against centres of population, is indefensible, though the use of atomic weapons against military objectives, if due precautions are taken, may be permitted. The majority of Catholics would, I think, endorse these conclusions, though a full discussion of the moral aspect from first principles would still seem to be called for.

LAURENCE BRIGHT, O.P.

TWO CITIES. By Paul Foster, O.P. (Blackfriars; 7s. 6d.)

To anyone interested in the problem of the common good, which is the philosophical problem behind the Church-State conflict, this little book may be a keen disappointment. But in that case the fault will not have been the author's but the reader's. For the author states quite explicitly in his Introduction that his purpose is to ventilate the problem

of Church-State relationships and not to offer a solution to that vexed question. The author's task then is historical and not philosophical and it is a task he fulfils admirably. Taking as his basic idea the words of St Paul about reaching perfect manhood and maturity, Fr Foster surveys a vast stretch of history from the classical Greeks down to modern times and examines a number of attempts 'to find a simple arrangement whereby man can rise to his full stature'. But like all efforts at simplification the arrangements are often 'tidy' but never 'orderly'—a really telling and genuinely thomistic distinction. That is to say the problem is either not faced or else it is denied; the truth of one side or other is grossly exaggerated to the detriment of the other in the extremes of ultrasupernaturalism and materialistic caesaropapism. The chapter on *St Thomas Aquinas and the State* is tantalizingly short, but within its limits adequate; and the author does make the important point that for St Thomas a correct tension between opposing elements is not only not a contradiction but is a necessity if we are to maintain an orderly and harmonious balance of truth. Tension, as Fr Foster says, tends not to make things easy, but at least it does make life exhilarating. The word 'exhilarating' aptly describes this book; it is besides brilliant in its selection and compression of the relevant facts so that every important historical solution to the problem is presented; and it is eminently readable by reason of its style, good humour and wit. Fr Foster obviously knows more than a little about St Thomas's philosophy and theology of the State; but since his purpose in writing this book has been to present the historical aspects of the Church-State conflict it would be unfair to criticize one or two philosophical statements concerning St Thomas's teaching which have clearly been set down in an over-simplified way to meet the requirements of space and the scope of his treatise.

MURDOCH SCOTT, O.P.

NOTICES

BY COURAGE AND FAITH. By Doris Burton, illustrated by T. J. Bond (Sands; 9s. 6d.).

This simple well prepared book will be of interest to the younger generation, especially perhaps to those who have grown up with the truths of the faith always available. Availability tends to minimise the cost. These stories serve as a reminder of the men and women who have suffered and died for the faith even in our own times. It is a useful family book and an easy-reading book too for elderly people.

REMEMBERED IN BLESSING: THE COURTFIELD STORY. By a Mill Hill Father. (Sands; 4s. 6d.).

It is a short fascinating history of the Vaughan family and will well repay reading. We are given a bird's-eye view of Courtfield, the early Hereford home of this old and distinguished Catholic family. John Francis Vaughan of Courtfield and his saintly wife Eliza gave to the Church six sons as priests and four daughters as nuns. The book is a worthy memorial to the mother who out of thirteen children gave ten to the Church.

Courtfield has long since passed into the hands of the St Joseph's Foreign Missionary Society founded by Cardinal Vaughan. This story cannot fail to raise interest in the minds of all who are alive to the wonderful missionary and social work performed for the Church in the nineteenth and twentieth centuries.

THE LIFE OF JESUS CHRIST. By J. W. C. Wand, Bishop of London. (Methuen; 7s. 6d.).

In the one hundred and eighty pages of this well-written book the author tells the story of a Life which has been told many times before in many different ways and from a hundred different points of view. He approaches his subject with an instinctive reverence which is tempered by a certain deference to the higher critics and the opinions of the 'scholars'. His conclusions are reached with a considerable degree of caution and scientific detachment. Some may think that he does not always get to grips with his subject and that he is reluctant to let himself go with a bold dogmatic statement and that perhaps he concedes too much to the modernists; but all will agree that he makes an honest attempt to present Jesus Christ plausibly to the modern agnostic mind.

ST BRIGID OF IRELAND. By Alice Curtayne. (Browne and Nolan; 10s. 6d.).

St Brigid, disciple of St Patrick, shares with him the glory of founding the Celtic monastic tradition which from that day to this has coloured Irish Christianity and manifested that combination of the

metical and apostolic and missionary life which St Thomas praises the highest vocation because it approximates nearest to the life of Lord. Brigid is the spiritual mother of that world-wide type and phenomenon—the Irish nun, one of whose characteristics is (like Brigid's) to make a recreation of hospitality. Miss Curtayne creates a atmosphere and enables us to admire her great subject through a hazy haze of poetry and legend.

OTHER ANDRE. By Katherine Burton. (Clonmore and Reynolds; 7s. 6d.)

The story of a Canadian lay-brother of the Congregation of the Holy Cross, door-keeper for a religious community and college in Montreal, who by his own zeal and energy built a basilica in honour of St Joseph, acquired the reputation for working miracles and died at ninety years of age and was given the funeral honours of a saint. Brother Andre has become a popular figure in the memories of Canadians and this book will contribute to the spread of his growing cultus.

THIRTY LITTLE OFFICES FOR TERTIARIES OF ST DOMINIC. Published by the Third Order of St Dominic. (141 E. 65th Street, New York; 1 dollar.)

Dominican Tertiaries may, for serious reasons, adopt any one of these little offices in place of their usual obligation. For many this could be an admirable way of by-passing staleness in prayer. For all they are an admirable book of Dominican devotion, in as good a version as can anywhere be had. The hymn versions are taken from Hymns from the Dominican Missal and Breviary by Aquinas Byrnes, O.P.; the Psalms and Canticles are from the Confraternity version. But a book of this quality and practical usefulness should surely be bound by something better than staples.



EXTRACTS

COPIES of the *American Benedictine Review*, published quarterly by the American Benedictine Academy, Newark, New Jersey (\$5.00 per annum), have recently reached the Editor's table for the first time. Each copy costs in English money about 10 shillings, and the 128 well-printed pages are certainly worth the money. The Spring 1955 number includes a happy and spirited article by Abbot Justin McCann on 'Private Revelations'. The example he takes is that of the efficacy of the First Fridays revealed to St Margaret Mary, and the problem raised is that of the decision of the Council of Trent which declared

If anyone shall say that he will assuredly have, with absolute infallible certainty, that great gift of Final Perseverance, unless have learnt this by special revelation, let him be anathema.

Abbot McCann shows that people are free to accept or reject devout belief in the 'first Fridays' by outlining the attitude of the priests. He concludes his study by explaining the reaction of these fictitious characters:

Father Albert disapproves of fostering frequent Communion promising Final Perseverance. It is not said in so many words, but rather looks as though he would refrain from preaching the devotion. Fr Albert would be on very strong ground if the Great Promise implied infallible certainty. . . . However, I find that the moderate exponents of the Great Promise, taking note of Trent's anathema, explain that what is promised is not infallible certainty but moderate certainty. . . . Must we allow for a failure on the Nine Fridays service, some accident or other which will upset the whole programme? If this be a correct account of the situation, I would agree that it is a reasonable one, yet I cannot help feeling that it much reduces the impressiveness of the Great Promise.

Father Anthony is an unsophisticated sort of person, troubled by none of the questions that we have raised. He takes the revelation at its face value. He does not distinguish between public and private revelations, nor between kinds of certainty. He believes simply that God has promised the gift of Final Perseverance to all who make the Nine Fridays. He would have no difficulty in preaching an effective sermon.

Father Andrew, on the other hand, would not be so effective. He is not, of course, obliged to believe the revelation and its promise, so that his course of action is quite legitimate. We cannot fairly construe his 'prudent silence' as any sort of disrespect or contempt. But I fear that it would disappoint the people and detract from the effectiveness of his preaching. There is a distinct warning for him in the sad history of the Ten Tuesdays. When I was young . . . if you liked it, there was the devotion of the Ten Tuesdays, invented by an Italian nun of the seventeenth century. The idea was a pious one, and the prayers quite suitable; but two things were lacking: (1) the devotion was not supported by any revelation; (2) no special benefits were promised, least of all Final Perseverance. You got nothing of it beyond the ordinary rewards of prayer. The Ten Tuesdays languished and died.

These devotions and revelations are often of great value to the devout, but their efficacy remains subjective and not universal. The universal and objective sources of grace must always be given precedence.